

It means when this body is born we think that I am born or *Jeev* is born and when the body ceases to exist we think that I cease or *Jeev* ceases to exist.

As you can see here that since time immortal. *Jeev* is in conjunction with *Pudgal* but does not become *Pudgal*. But because of one's own erroneous belief he considers himself to be *Pudgal*. And therefore one is grieved or sorrowful.

Then in such a state of affairs what do we do? Just leave aside everything in life? No! First and foremost we should learn and understand the exact nature of 'I'. Who am I? What are my rights? What am I capable of doing? We must understand that I can only know or I have the attribute of knowledge. And there by we can correct our wrong conception, if any, about our own true nature.

I shall explain this with an example in your daily life. Mona will get married soon and will go to her new house with her husband and in-laws. There in the beginning everybody may tell her that she need not start doing all the work in the house immediately. But that does not mean she should sit idle or watch T.V. The secret behind it is that during this time she has to watch the ways of doing things in this new house. Find out different style, customs and procedures of this house. This is the training period for getting familiar with the new family's style. These same things there after are to be followed by her for the rest of the life and then she has to impart the same to the next generation.

Just like that we have to manifest our own *Dharma* that is *Veetaraagata*. For that we have to know and understand the principles. Bearing in mind all these principles we have to proceed logically and rectify our misconceptions.

With love.

Your Mom.

	Dravya	Quantity	Volume in Pradeshas (Kshetra)
(1)	<i>Jeev</i>	Infinite	Innumerable
(2)	<i>Pudgal</i>	Infinite X infinite	One, More than one, Infinite
(3)	<i>Dharma</i>	One	Innumerable
(4)	<i>Adharma</i>	One	Innumerable
(5)	<i>Akash</i>	One	Infinite
(6)	<i>Kaal</i>	Innumerable	One.

Nature of Substance

Letter 6

November 20, 1993.

Dear Reena & Mona,

Blessings & Best Wishes.

The substance, the attributes and the manifestation form the foundation stone of all Jain philosophy. Without their proper study it is impossible to fathom the depths of Jain scriptures.

Therefore it is of prime importance to acquire their knowledge first and this is possible only when we read and reread them several times and earnestly learn them. For the one who understands the substance, the attributes and the manifestations, will definitely understand the meanings of all Jain scriptures. He will have no difficulty in interpreting the exact meaning of the scriptures.

In the letter previous to this one, we had examined the nature of the cosmos in short. The entire area where all the substances are found is called *Lok*. The word *Lok* means to see.

All these substances are permanently existing. And they are numerically same in quantity. Not a single substance is newly created nor the existing ones are destroyed or cease to exist. They neither have a beginning nor an end. And they are infinite. Therefore the cosmos which comprises of all these substances is also beginningless and endless and is also infinite in its existence.

Once we are aware of this fact it gives us a great relief. Because we have been hearing that this world will come to an end after some crores of years, and we are worried with the idea that one day I am going to die, and we spend sleepless nights. So once we know the exact nature of this cosmos as endless or existing forever we are free of all these fears which breed out of misconceptions.

Thus by understanding just one fundamental question regarding the nature of the cosmos we experience great relief and peace of mind.

We are at peace once we realise that I am the soul which is indestructible or will never die. And secondly when we know that there is nobody who can destroy me and there is nobody other than me to protect me (because in fact there cannot be such a being), the feeling of subordination or being inferior to somebody vanishes.

The omniscient ones gained the knowledge about the nature of cosmos directly by themselves and preached it. That knowledge in turn is known by us through the scriptures. In other words what the omniscient ones understood or knew directly is known to us indirectly. And because of that it is established that we are also of the same nature as that of

Arihant and *Siddha* which is a *Chetan Dravya* i.e. a sentient substance. And thereby we realise the importance of our soul and the greatness of the attribute of knowledge we possess !

In science the universal principle regarding matter is that matter is always constant. It is neither destroyed, nor created. It only changes its form. This statement is applicable to *Pudgal* substance only or 'matter' as it is commonly called. Because scientists have mainly studied matter i.e. *Pudgal*. But the fact established by modern science about *Pudgal* is also true about all the other substances. They are all indestructible; only their forms of existence change.

Reena, if you recall the kaleidoscope you had made during your school days, which contained coloured glass pieces. On rotating it the formation of the glass combinations would change and we could see different designs and figures. In fact the pieces of glass remain same. Only the combinations change. Similarly the substances are always same and exist forever. Only their forms keep on changing constantly every moment.

The constant change, either the emergence or destruction of the matter or things which are visible or to be more specific cognisable by sensory organs are in fact changes in the forms of the substance and not the substances themselves. Substance is constant, only its form changes.

We have seen that the conglomeration of substances is called the cosmos. The next question that arises is what is a substance ? Its simple definition is the mass of attributes i.e. *Guna* गुण is *Dravya* i.e. substance. In scriptures, substance is also referred as *Sat* सत्, *Padartha* पदार्थ, *Vastu* वस्तु, *Artha* अर्थ.

While defining the cosmos we said it is a conglomeration of substances. There the substances were accommodating in the same *Pradeshas* with each other. That nature of substances to be in the same space with each other is known as *Ekakshetravagah* एकक्षेत्रावगाह.

Now in case of the definition of the substance when we say it is a mass of attributes, the relation of the attributes, with the substance is called as *Nityatadatmya* नित्यतादात्म्य and between the attributes themselves is called as *Avinabhavi* अविनाभावी.

In our last letter we have seen in detail what is *Ekakshetravagah* relationship. Now we will see what is *Nityatadatmya* नित्यतादात्म्य.

Nitya नित्य means constant or permanent, *Tadatmya* तादात्म्य means being one with each other or amalgamated, which can never separate. That means attributes can never be separated from the substance.

For example heat is the attribute of fire. It cannot be separated from fire. Sweetness is the attribute of sugar. Sweetness cannot be separated from sugar. Similarly attributes cannot be separated from the substances.

All the attributes of any substance have *Avinabhavi* relationship with each other. That means where one attribute is found of any substance all the other attributes of that substance are invariably there. In gold there are two main attributes, one is the yellow colour and the other is weight. Both are always existing in it. They are inseparable, one cannot exist without the other.

Similarly the attributes of touch, taste, smell and colour etc. in *Pudgal* substance have the *Avinabhavi* relationship with each other. This means, that the presence of one attribute invariably denotes the presence of all the other infinite attributes of that particular substance.

All the infinite attributes collectively are known as a substance. These attributes cannot be subtracted from the substance nor can any new one be added. Thus the number of infinite attributes in the substance is always constant.

All infinite attributes present in *Arihant* or *Siddha* are also present in each *Jeev* substance. They are present in you, me and every living being. Each *Pudgal Paramanu* also has the infinite attributes of its own. Thus each substance is self sufficient and self reliant in itself.

These attributes are of two kinds; common and special or *Samanya* सामान्य and *Vishesh* विशेष. Common i.e. *Samanya* means those attributes which are found in all the substances. Each substance has its own separate attributes. But they are found in all substances as well.

They are *Astitva* अस्तित्व, *Vastutva* वस्तुत्व, *Dravyatva* द्रव्यत्व, *Prameyatva* प्रमेयत्व, *Agurulaghutva* अगुरुलघुत्व, *Pradeshatva* प्रदेशत्व etc. These are common or *Samanya* attributes.

And those attributes which are not found in all the substances, but are found only in some specific ones are called special or *Vishesh* attributes.

Existence of a substance is proved by the *Samanya* attributes. And because of *Vishesh* attributes we can identify the specific substance e.g. touch, taste, smell, and colour are special i.e. *Vishesh* attributes of *Pudgal* substance. So any substance having these attributes is called *Pudgal*.

Knowledge i.e. *Dnyan* ज्ञान, perception i.e. *Darshan* दर्शन, happiness or Bliss i.e. *Sukh* सुख, conduct i.e. *Charitra* चरित्र, potency i.e. *Veerya* वीर्य are *Vishesh* attributes of *Jeev* substance. That is why that substance which has these attributes is *Jeev Dravya*. *Sukh* is also a special / *Vishesh* attribute of *Jeev*. It is present only in *Jeev Dravya* and not in any other substance.

Sukh attribute does not exist in the *Pudgal* substance at all. But we in ignorance tend to seek happiness in racing after material gains, in building palacious houses, in amassing money, gaining material comforts, in possessing a beautiful wife, children, and family, or in maintaining our figure.

But in this rat race we forget that all these objects are *Pudgal* substances and happiness is not the attribute of the *Pudgal* substance. Then how can we ever derive happiness from these *Pudgal* substances? This is the main reason of our unhappiness and depression today.

In this cosmos there are six types of substances. Now we will try to look at the six substances in the context of their *Vishesh* or special i.e. specific attributes.

(1) *Jeev Dravya* :— The specific attributes of *Jeev Dravya* are

(a) *Dnyan* or consciousness or sentience which means power to know.

(b) *Darshan* i.e. perception.

(c) *Shraddha* i.e. Right Belief.

(d) *Charitra* or conduct.

(e) *Sukh* i.e. Bliss.

(f) *Veerya* or potency i.e. spiritual energy.

(g) *Kriyavati Shakti* or capacity to move or to be stationed.

These are the main special attributes, but there are infinite other special attributes also.

(2) *Pudgal Dravya* :— The main specific attributes of this substance are (a) *Sparsha* - i.e. touch (b) *Rasa* i.e. taste (c) *Gandh* i.e. smell or odour (d) *Varn* i.e. colour (e) *Kriyavati Shakti* i.e. static and kinetic energy.

The *Jeev Dravya* has capacity to know or experience the touch, smell, taste, colour etc. But these are not attributes of the soul. Both *Jeev* and *Pudgal* substances have *Kriyavati Shakti* or capacity to change region. That is why they can be stationed in one place or can move from one place to another.

All other four substances i.e. *Dharma*, *Adharma*, *Akash* and *Kaal* do not possess this attribute. That is why they are eternally stationed in one position. They cannot move from one place to another.

(3) *Dharma Dravya* :— This substance is the cause or the media of motion for *Jeev Dravya* and *Pudgal Dravya*. It can be said to have this attribute of motion causation in self moving *Jeev* and *Pudgal*.

It does not mean that this compels or makes the other substances to move. But it is supplementary for motion. Just as the water in the well is

stagnant but is suitable for a fish to swim or to move about in it. So this attribute is called *Gatihetutva* गतिहेतुत्व i.e. motion causation.

(4) *Adharma Dravya* :— This substance has the attribute which is the cause for the stoppage or the standstill position of *Jeev* and *Pudgal* substances which are in motion and have the capacity to come to a stand still or stop on their own. This attribute is *Sthitihetutva* स्थितिहेतुत्व or stationariness causation.

(5) *Akash Dravya* :— Accommodating all the other substances is the specific attribute of this substance. It is *Avagahanhetutva* अवगाहनहेतुत्व.

All the other substances except *Pudgal* substance are invisible or cannot be experienced through sensory organs. So think for yourself whether the blue sky above you as we see is *Akash Dravya*. Because in our daily life it is referred to as *Akash*. But it cannot be *Akash Dravya* because sky i.e. *Akash* can be seen by our eyes and that which can be seen is *Pudgal* and not *Akash Dravya*.

Akash substance is what we call space. It is infinite. The centre of this, where all the six substances are situated is called *Lokakash*. Surrounding it from all sides without any boundaries or limits is *Alokakash*. The universe which we know and which comprises of sun, planets, stars, galaxies are all situated in a very small portion of *Lokakash*.

Akash Dravya accommodates all the other substances. This does not mean it is found only around these other substances. But it is an all pervasive substance. It is present inside the *Pudgal* substance also which according to us is solid matter. But *Akash* substance exists around it and through it as well. And in true sense all the six substances accommodate each other. They exist in the same space due to *Ekakshetravagah* relation एकक्षेत्रावगाह संबंध.

(6) *Kaal Dravya* :— There are countless i.e. *Asankhyat* असंख्यात space points i.e. *Pradeshas* in *Lokakash*. On each of those space point is one *Kaal Dravya*. *Parinamanhetutva* परिणमनहेतुत्व is the specific attribute of *Kaal Dravya*.

That means it is an instrumental cause for change. The time of seconds, minutes, hours, days, months is called as *Vyavahar Kaal* or conventional time. One manifestation of *Kaal Dravya* is called *samay*. It is the smallest indivisible part of the conventional time. And innumerable *samay* are comprised in one second of our conventional time.

So the substances can be recognised by their specific attributes only. In philosophical terms, attributes are the differentiating characteristics of any substance; and substances are those which can be differentiated and recognised through the knowledge of the attributes.

Power to know or sentience is the attribute of soul or *Jeev* substance. So we will have to know soul through its attributes. There is no other way. It cannot be known or experienced by worshipping God or practising fasts or donating wealth.

But it can be experienced only by diverting our attention from all the other things and concentrating on it whose main attribute is knowledge or sentience, by meditation or so to say turning our concentration inwards (अंतर्मुख).

Here I have to warn you or rather caution you about certain things. Therefore read this carefully and then proceed further.

After listening to such philosophical principles one is bound to think or question, "Are these things like worshipping, fasting, giving donations, alms etc. futile? Shall we stop doing these things?" The answer is "No. It is never to be stopped."

Our aim is to know the true nature of the substances. We have to understand and believe it."

One who has studied philosophical principles will automatically have great respect and reverence towards the omniscient ones. Such a person is bound to spend his time in such practices of worship, penance etc..

But once a person has got this experience and knowledge of the true soul and has understood his ultimate goal of attaining salvation and firmly believes in his separate true existence as *Atma*, he will differentiate himself from these physical activities. But since he has reasoned out he now understands that they will not directly lead to *Veetarakata*. But at the same time these things may be practised by him automatically.

In the initial stages sinful passions like anger, hatred, deceit etc. start diminishing. And the virtuous passions of worship, honesty, truthfulness, morality etc. increase. That is why at that stage one's actions incline more and more towards worship, devotion, helping poor etc.

But as the person achieves more *Veetarakata* and understands the teachings of the omniscient ones more and more in the true sense, he realizes that these are also passions, though they are virtuous. And then gradually these passions also wither away and one is more and more immersed in experiencing the true soul.

Such confusion as to whether such practices are to be followed or not do arise at the initial stage. Because we do not differentiate between the characteristics and attributes of human form and the true attributes of *Atma*. The practices described earlier are the manifestations of human attributes or characteristics.

But our aim is to study the true attributes of soul and experience our own soul and achieve *Veetarakata*. In the initial stages the external activities of the human form continue to be so. And gradually awareness creeps in that these activities are not the real activities of the soul and thereby that attachment or feeling that I am performing these activities for some ulterior gains ebbs away.

Here I would like to draw your attention to the example I had cited in my first letter, about water, and its components H_2+O . We know that water has two elements Hydrogen and Oxygen. We are also aware of the fact that Oxygen is a gas and is highly inflammable and water on the other hand is a fire extinguisher.

Now if somebody happens to ask a question, "how can water ever extinguish fire? On the contrary it should be inflammable like Oxygen. Should water be inflammable?" Such a question does not arise here. Because it is the attribute of water to extinguish fire and its characteristics are different from that of Oxygen alone. You have a confusion between the two if you ask the above question.

Similarly the characteristics and actions of human form are different from that of the pure soul. So the question whether the rituals like worship etc. are to be practised or not is futile and as absurd as the one asked earlier.

We have to thoroughly study the scriptures, and properly scrutinise the philosophical facts; then we must take firm decisions based on our rational thinking and intellectually scrutinise that these are the principles propounded by the omniscient ones. All this has to be done on the intellectual level.

In description of the Shodashkaran Pooja (षोडशकारणपूजा) it is said that those who are constantly countemplating and analysing the principles of Jain philosophy will never behave in irresponsible, irrational and sinful manner. Unless we know and understand what is *Dharma*, *Punya* (Virtue) and *Paap* (vices) we will never be able to judge the validity of our actions and their fruits respectively.

We have to really know our own self with the help of scriptures. First of all we have to know that there are infinite numbers of substances in this cosmos. And I am one of them. I am a substance which is self sufficient and selfreliant and complete in all respects and have an independent existence from all the other substances. I have infinite attributes of my own.

But since the soul is non material and cannot be seen or perceived by the sensory organs its attributes are also not visible to us.

But one need not worry about it. Because soul is a sentient substance. Sentience is its attribute (capacity to know). As you can see, who understands these written words ? The soul i.e. 'I'. How do we recollect the incidence that happened in the past ? Because of our attribute of knowledge or sentience. Who has this attribute ? Of course the soul. Even the knowledge that some things are difficult to understand is known by the soul.

The attribute of sentience or knowing does the work of knowing constantly, at every second. Even in sleep it is working, i.e. knowing. Because I know that I did not sleep well at night or I had a bad dream at night. Now, while I was sleeping how did I know whether the dream is good or bad? It is because my attribute of sentience is constantly at work.

At all the times, throughout day and night this attribute is, so to say, telling us that I am here. And we are constantly aware of this attribute of knowing. With this attribute all the other infinite attributes are also there because of *Avinabhavi* relation अविनाभावी संबंध with each other.

So in fact soul is that where all these attributes like sentience are existing together. And with this knowledge it is easy to know and experience one's own soul.

Now we have learnt about the cosmos i.e. *Vishva*, substances i.e. *Dravya*. And once we know the nature of the attributes i.e. *Guna* and their manifestations i.e. *Paryay* the nature of substances will be clearer to us.

Mona, you had asked me about the seminar at Jaipur. Daily there was a full programme of lectures, discourses, study classes, prayers, *Vidhan* विधान etc. right from 5.a.m. in the morning up to 10.00 p.m. at night for about 10 to 12 hrs. Daily we had to study and revise what was being taught and in the end they held exams. That was our routine programme.

There were about 2-3 thousand people from Jaipur itself and around 850 people had come from various parts of India. Many learned scholars as well as new students took part. Here we got the opportunity to study the scriptures in details.

I appeared for three exams *Tattvadnyan pathmala* तत्त्वज्ञान पाठमाला, *Nayachakra* नयचक्र and *Gunasthan praveshika* गुणस्थान प्रवेशिका. In these exams I got 96%, 96% and 100% respectively. I stood first in all the three exams. Everybody was happy, surprised and congratulated me. I felt as if I am attending college again.

Rest in my next letter.

With love.

Your Mom.

Nature of Attribute

Letter 7

April 18, 1994.

Dear Reena & Mona,

Blessings & Best Wishes.

Time is really fleeting ! Mona, It's already two months since your wedding. We had distributed some books namely संस्कार, बिदाई की बेला, आप कुछ भी कहो, णमोकार महामंत्र, सामान्य श्रावकाचार (all in Marathi) as gifts in your wedding. Have you read them ? Your daddy has translated other four to five books in Marathi, and has dispatched them to Jaipur. On completion, I shall surely dispatch their copies to each one of you.

In letter nos. 5 and 6 we learned about the nature of cosmos and the nature of the substance. Let's review them at a glance to revise.

Conglomeration of six substances is called cosmos. In this cosmos there are following substances : (1) One *Akash Dravya* (2) One *Dharma Dravya* (3) One *Adharma Dravya* (4) Infinite *Jeev Dravya* (5) Infinite times infinite *Pudgal Dravya* (6) Innumerable *Kaal Dravya*. Right in the centre of *Akash Dravya* where all these substances are existing is called the *Lok*.

All these infinite infinite substances have their own independent existence and identity. That is why two substances can never merge into one substance nor can a substance split into two or more parts. They are all accommodating each other in the same space. And despite accommodating each other in the same space they do not become one with each other.

All these substances are eternal, because a substance can neither be created nor destroyed. In other words the existence of a substance has no beginning and no end. It just exists !

The mass of attributes is called a substance or *Dravya*. Each substance has infinite attributes. The attributes can never be separated from the substance. Each attribute exists in the entire substance and it is there all the time forever. Therefore it is called *Nityatadatmya* relation नित्यतादात्म्य संबंध. That means the attributes cannot be separated from the substances.

The infinite attributes existing in the substance have *Avinabhavi* relationship अविनाभावी संबंध with each other. That means whenever there is one attribute present, all the other attributes must be there all the time. So despite the fact that in the scriptures *Atma* is said or referred as *Dnyanmaya* ज्ञानमय i.e. having the attribute of sentience, all the other infinite attributes are also present there at the same time.

Today we will try to understand what is the exact nature of the attribute i.e. *Guna*. What is an attribute ? That which exists in each and